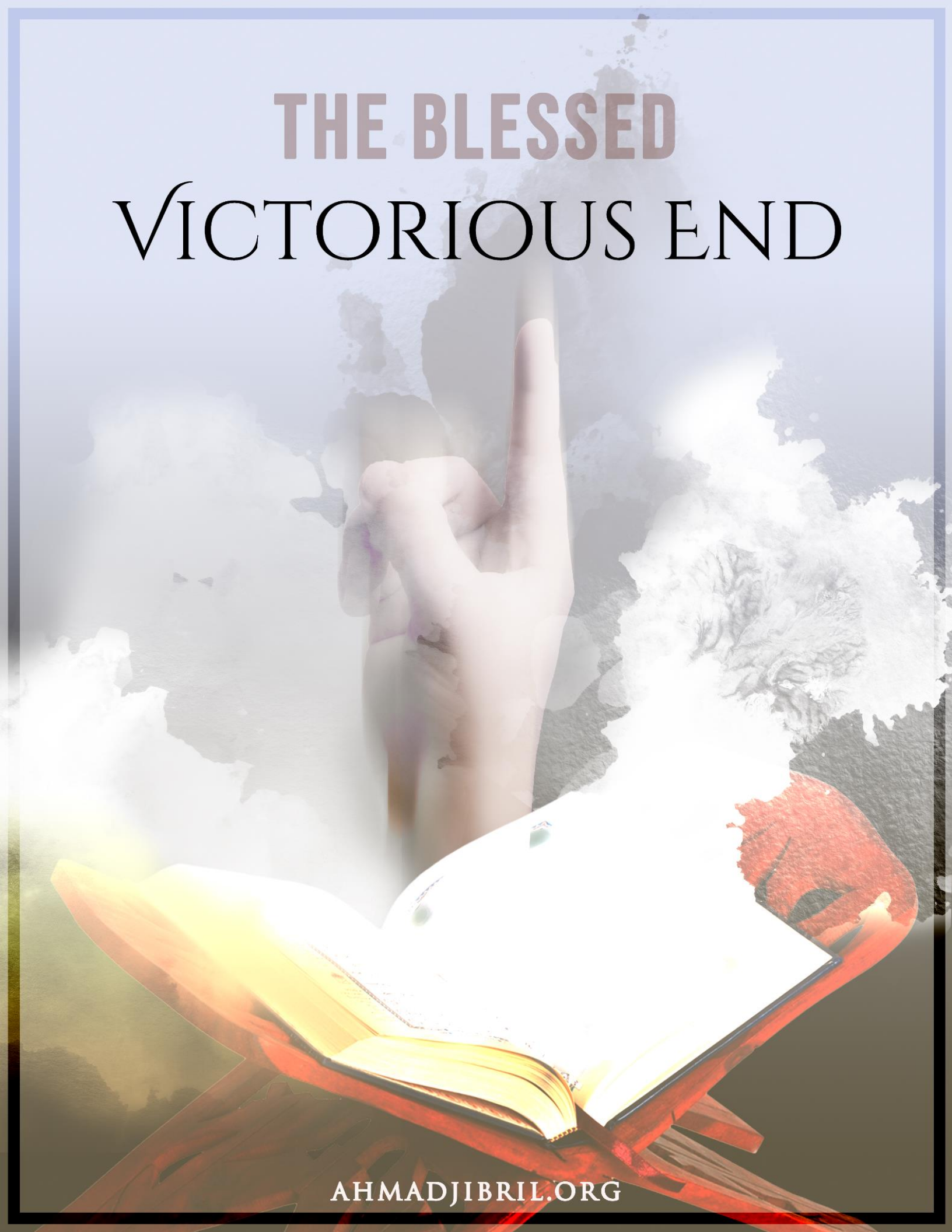
THE BLESSED
VICTORIOUS END



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The Blessed, Victorious End

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بسم الله الرحمن الرحيم

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الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ونبينا محمد وعلى آله وأصحابه أجمعين أما بعد

With the Ummah facing back-to-back, overlapping trials from Filastīn to Sūriyyah, Bilād Ash-Shām overall, to 'Irāq, to our brothers in China, our brothers in Kashmīr, in Yemen, and elsewhere, it's essential to revive optimism in the hearts of the Ummah, and it's a topic many requested me to speak about. It's an essential topic, because without optimism and Yaqīn in Allāh سبحانه وتعالى during difficult times, the hearts weaken, and when the hearts weaken the limbs weaken as well. Islām wants an energetic, upbeat Ummah that never loses hope in the victory of Allāh سبحانه وتعالى. Islām wants an upbeat Ummah during times of losses and during times of victory, during times of ease and during times of suffering, and that's one of the reasons we began the Ghurabā' series. Having hope in Allāh سبحانه وتعالى and being optimistic returns to the Ummah its zest and spirit, and it illuminates the path for the Muslims during difficult times. It re-energizes the Ummah and motivates them. The verses and Ahādīth establishing this concept are many.

You can imagine, for example, the feeling of the Sahābah after the loss in Uhud. Allāh سبحانه وتعالى didn't want the Sahābah رضي الله عنهم أجمعين to feel weak and sad after that lesson and loss. He didn't want them to feel discouraged, *even* in those difficult times. Allāh سبحانه وتعالى wanted them, *in* that difficult time, to feel confident, hopeful, and optimistic, and Allāh سبحانه وتعالى reveals,

وَلَا تَهِنُواْ وَلَا تَحۡزَنُواْ وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِينَ

So do not weaken and do not grieve, and you will be superior if you are [true] believers.[1]

[1] [3:139]

That's right after the battle, it was revealed right after the battle. Don't be weak, don't be sad, don't be discouraged — وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِين. You're superior over them, you're supreme over them, even though they killed 70 of you — the best generation. 70, at that time, were practically one-tenth of the Muslim population on the face of the Earth. وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِين — you're superior over them, even after the Messenger ﷺ was wounded and rumored to be killed. وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِين — you will overcome them even after many of the Sahābah were wounded, and even after they mocked the Sahābah when they were told, اعل هبل, or when they were told, لنا العزى ولا عزى لكم.

وانتم الاعلون ان كنتم مؤمنين — Allāh سبحانه وتعالى wanted them to know that they're above the disbelievers even in that difficult time, even after that loss, even after they dismembered and defaced the blessed bodies of the martyrs in that battle — رضي الله عنهم أجمعين. In that most difficult, critical time, Allāh سبحانه وتعالى wanted them upbeat. He wanted them confident of the path that they're on and optimistic of its future. He wanted them to know, while the loss was still fresh, that the ultimate victory and destiny is for them — وانتم الاعلون ان كنتم مؤمنين. This is a lesson for us when we go through the same predicament. Allāh سبحانه وتعالى wanted the Ummah to know that they're superior over the enemy even with losses, *if* they're true believers. The level of superiority is not measured by worldly, earthly losses or gains. The level of superiority is not measured by bombings and genocides or advances or retreats. The measure of superiority is the measure of one's Īmān and Istiqāmah and Thabāt on Tawheed.

It was a habitual Sunnah of the Messenger ﷺ, the most excellent example to follow,

لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.[2]

[2] [33:21]

In nearly every difficult situation the Messenger ﷺ endured, you see this lesson surface. In Hijrah, the Messenger ﷺ and Abu Bakr رضي الله عنه were being pursued. They're lonely fugitives in a vast desert with bounties on their heads and bounty hunters chasing them. Surāqah Ibn Mālik رضي الله عنه , the bounty hunter, catches up with them in the vast desert. They're practically a hand reach away from being captives. Abu Bakr رضي الله عنه tells the Messenger ﷺ, "It's over, we're about to be overtaken." But the Messenger ﷺ is full of Yaqīn and optimism and he wants Abu Bakr As-Siddīq رضي الله عنه to be optimistic in that critical moment. So he tells Abu Bakr, لا تحزن إن الله معنا. Abu Bakr, don't be sad, don't be grieved. Have no worries! Allāh is with us. إن الله معنا The Messenger ﷺ made Du'ā on Surāqah and his horse sunk into the earth. And Allāh سبحانه وتعالى saved the Messenger ﷺ and Abu Bakr in the story that's well known. And a side issue — that the narration where the Messenger ﷺ promises Surāqah رضي الله عنه to wear the bracelets of Kisra, that's not authentic.

Now while on that same trip, they still didn't reach Madīnah. They're hiding in a cave. When Abu Bakr As-Siddīq رضي الله عنه raises his head and he sees the feet of those pursuing them at the opening of the cave. And Abu Bakr رضي الله عنه tells the Messenger ﷺ, *"O Messenger of Allāh, all they have to do is look down and they'll see us."* The Messenger ﷺ again, full of Yaqīn and optimism, calms Abu Bakr رضي الله عنه telling him, *"Abu Bakr, we are two, Allāh* سبحانه وتعالى *is the third of us."* Can you imagine the encouragement and the comfort, the inspiration and confidence and optimism, that filled the heart of Abu Bakr رضي الله عنه when the Messenger ﷺ tells him لا تحسن إن الله معنا, or when he tells him that Allāh سبحانه وتعالى is our third? What was the outcome after that optimism and confidence in Allāh سبحانه وتعالى? The nation that went out chasing Rasūlullāh ﷺ to kill or apprehend him gets defeated within less than two years after that incident in the Battle of Badr, and Allāh سبحانه وتعالى grants the Messenger ﷺ supreme victory and establishment over them and on the earth.

In the Battle of Badr, when the Muslims were outnumbered and outpowered, the Messenger ﷺ wanted them to be optimistic even when it appeared that the odds were against them. Before the battle, the Messenger ﷺ begins to point to the spots where the heads of the Kuffār would be killed. Why do you think he did that? To raise the morales in such a difficult time. Anas Ibn Mālik رضي الله عنه and ‘Umar رضي الله عنه were walking in the desert between Makkah and Madīnah pursuing the moon, they had a brotherly discussion. ‘Umar رضي الله عنه said, in the battle of Badr, the Messenger said,

هذا مصرع فلان غدا، إن شاء الله

This would be the place of death of so and so tomorrow, if Allah wills.[3]

This is the place where so and so will be killed tomorrow, if Allāh wills. ‘Umar رضي الله عنه said,

فوالذي بعثه بالحق ما أخطئوا الحدود التي حد رسول الله صلى الله عليه وسلم

By Him Who sent him with truth, they did not miss the places (of their death) which Allah's Messenger (ﷺ) had pointed for them.[4]

By Allāh, the one who sent him with the truth, they were killed in the exact spot the Messenger ﷺ pointed to. The examples during the life of the Messenger ﷺ like this were many. But after that, Muslims passed through difficult times, some times more difficult than what the Ummah is going through today. They evolved out of those difficulties more supreme, by the will of the One who promised to protect His Dīn.

Take, for example, the invasion of the Muslim lands by the Maghūl and the Tatār, one of the darkest periods in the history of the Muslims. They committed genocides everywhere they stepped. Ibn Taymiyyah رحمه الله تعالى said when they invaded Bilād Ash-Shām, they promised from on top of the pulpits of the Masājid

[3] Muslim: 7222
[4] Ibid.

that everyone will be safe. When people fell for their promise, they betrayed and killed them. He said, no one knows the number of people they killed but Allāh سبحانه وتعالى, and they enslaved over 100,000 of the Muslimāt. They did the unmentionable to the most noble of the Muslim women inside the Masājid like Al-Masjid Al-Amawi and Al-Masjid Al-Aqsā. They massacred towns entirely indiscriminately killing children, men and women and soldiers and civilians. In Turkistān they killed over 20,000 Muslims. The horses began to slip and slide from the amount of blood underneath them. In Bukhārah they massacred the town and cut open the stomachs of the pregnant women. In what's today Georgia, they killed more than 30,000 Muslims. In Moro, they killed everybody in the town and it was said that they killed over 70,000 in that town. They did the same in Naysābūr and elsewhere. Difficult times that the Ummah endured. When Ibn Al-Athīr documented this in history, the invasion of the Tatār to the lands of the Muslims, he said they killed men and women and children and they cut open the stomachs of the pregnant women, taking the infants out. He said the ones who survived were the exceptional few who were able to flee and escape. Ibn Al-Athīr when he documented this, he said, *"Islām and Muslims have been afflicted during this period with a calamity like no other."* He said, *"I remained years turning away from writing about this era in history."* Ibn Al-Athīr is a historian. He has a book called Al-Kāmil fit-Tārīkh, or it's also referred to as Tārīkh Ibn Al-Athīr. The edition we have is 11 volumes. He began writing about history from the time of Ādam until 628 years after the Hijrah, documenting year after year. Sometimes he would go into so much detail, like documenting the weather or the financial situation of the time and the health conditions. But when it came to writing about the Tatār invading Muslim land, he wanted to skip that. It was difficult on him. It was so difficult, he couldn't write about it. He didn't want it in history. He said, *"I put a leg forward proceeding to write, and then I take and pull my leg backwards again."* Meaning he was hesitant to write about that dark time in the history of the Muslims. He said, *"Who can write an obituary for Islām and Muslims?"* Who can loosely mention what happened during that time? It was thought to be the end of the world. It was thought that Yawm Al-Qiyāmah was coming, from the massacres that took place. Ibn Al-Athīr said, *"I wish my mother never gave birth to me. I wish I died before that happened, and I wish I was forgotten and out of sight*

before any of this ever happened." After a long period of hesitation, he was advised that he should write about that period in the Muslims' history. And that's what convinced him to do that.

He described the catastrophe as being so big that the days are bearing from giving birth to days like them. He said one wouldn't be lying if he said that the world from the time when Allāh سبحانه وتعالى created Ādam until today hasn't been afflicted with anything similar to it. He even said it's unheard of and he said history didn't document anything close to it. And among what he said is, إِنَّا لِلَّهَ وَإِنَّا إِلَيْهِ رَجِعُون, May Allāh سبحانه وتعالى grant victory to Islām and Muslims, as those who help give victory no longer exist — similar to our situation today.

Many, in Khutab and articles and even in books, mistakenly think that Ibn Al-Athīr was talking about the Tatār invading Baghdād. That's wrong. What the Tatār did when they invaded Baghdād was much worse than anything Ibn Al-Athīr saw or documented. Ibn Al-Athīr died before the Tatār even invaded Baghdād. When Ibn Al-Athīr was describing some of the massacres that went on, little did he know that the horrific massacres he documented — the ones he didn't want to write about, the ones he considered unprecedented in history — those were mere introductions to something much bigger. He didn't know of it because Ibn Al-Athīr died 630 years after the Hijrah. The Maghūl and the Tatār continued invading Muslim lands after his death. They invaded Baghdād 26 years after his death, 656 years after the Hijrah. All those statements — *"I wish I died before this", "I wish I was forgotten", "Who wants to write an obituary about Islām and Muslims?"* — All that was before, *much* before they entered Baghdād. What Ibn Al-Athīr didn't know was that he was documenting a small portion of what they're going to do.

When the Maghūl invaded Baghdād it was estimated they killed 2 million Muslims. The few who survived the massacres died from plagues that were caused by hilltops of bodies. When they entered Baghdād, they continued killing for 40 days, non-stop, taking the Muslimāt as slaves. The only reason they stopped the genocide was out of fear from the plagues of the decomposing

bodies that were piled up and rotting. A soldier from the Tatār found 40 infants whose mothers were all killed, so he killed all the infants. Our Ummah went through much worse than what we're going through today. Aside from the killing, they burnt Bayt Al-Hikmah, one of the biggest, historic libraries back then, and they destroyed other libraries and they dumped the books into Nahr Dijlah — they dumped the books into the Tigris River, to the point that the river changed colors, it turned black from the ink of the books. A soldier would cross from one side of the Tigris River onto the other side over the books. They made a bridge out of the books to cross from one side to the other. They turned the Masājid into stables and barns for their horses. When you read about that era, you get astonished and your jaw drops. They wondered back then, would Islām ever make a comeback? Or is it the end of the world?

Nearly four decades after they began invading Muslim lands, and 2 years after the big massacre in Baghdād, Allāh سبحانه وتعالى sends the Ummah men to revive the dead hearts with 'Izzah and Jihād that lead the way to victory, and among them is Mahmūd Ibn Mamdūd Sayfuddīn Qutuz. He tried to unite the Ummah. One of his biggest obstacles was our topic today. The Muslims had a defeatist mentality, with a lack of optimism and lack of ambition and lack of Yaqīn in Allāh سبحانه وتعالى. The Muslims at that point had a defeatist mindset. Their mindset was set on accepting defeat and humility. It was normalized in their minds. To start the flames of Jihād to defend Islām and Muslims, he needed to inspire them with words and in action. He needed to prep them with 'Izzah.

Let me give you a few examples on how bad the defeatist mentality was. A man told Ibn Al-Athīr, *"I was walking with 17 of my friends and a soldier from the Tatār approached us and said, 'Tie each other. You guys have to tie each other.'"* He said, *"My friends began to tie each other."* 17 Muslims versus 1 soldier from the Tatār. The man told Ibn Al-Athīr, who documented it, *"I told my friends we can kill this man and flee."* He said, *"But they were too afraid."*

إِنَّكُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ

You will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent…

The Messenger ﷺ said your numbers at that time will be a lot. You'll be more than them, but you will be like the scum that's carried down by the streams and currents. وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْل. The Messenger ﷺ said, *"Allāh* سبحانه وتعالى *will take fear of you from the breast of your enemy, and He will put Wahn in your hearts."* Someone asked, *"O Prophet of Allāh, what's Wahn?"* He said, *"Love of this world and dislike of death."*

حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْت

The numbers will be a lot, but there's Wahn in the hearts. 17 Muslims tying each other, waiting to be killed by a single soldier from the Tatār. They're facing imminent death, why not die fighting? 'Izzah, Yaqīn, and optimism vanished from the hearts. Dhul (humiliation) was normalized in the hearts and that's what we can't have today.

Lack of optimism paralyzes the hearts and limbs. The limbs were paralyzed, that's why 17 couldn't take a soldier down. The man said to Ibn Al-Athīr, *"I told them, 'He wants to kill us. Let's at least try to kill him.'"* He said, *"WAllāhi, not a single one of them had the courage to kill him."* He said, *"I took a knife, I stabbed him and killed him, and we fled,"* and there are many stories like that. When the Tatār invaded Badlīs, which is part of Turkey today — it's a very well-secured town, there's only one entry into it and it's a small opening, more like an alley. One of the residents said, if we had just 500 fighters, they would have annihilated the entire invaded army of the Tatār, because of the strategic entry into the town. He said everyone ran to the mountains and left the invaders to burn the town down. حُبُّ الدُّنْيَا وَكَرَاهِيَة. It was common when they wanted to behead a Muslim that the Muslim would beg and cry and say لا بالله لا تقتلني لا بالله لا تقتلني, which means *"I beg you, I ask you by Allāh don't kill me."* The Tatār heard that so much that لا بالله became a song for them. They used to walk around and sing لا بالله, لا

بالله. A man who hid in an abandoned building saw the Tatār kill the men of the town and take the women as slaves and he said on their way out on their horses, they began to dance and sing and laugh and sing لا بالله, لا بالله.

Ibn Al-Athīr said, I was told of stories that are unbelievable on how terrified Muslims were. A man from the Tatār would enter a town or an alleyway and see a large group of Muslims and he would kill them one after the other, not one would dare to extend his hand to defend himself from that man. The fear and the defeatist mentality was so bad that even a man with no weapons would tell a Muslim, *"Put your head on the floor and don't move until I come back with my sword. Put your head on the floor, I'll be right back."* The Tatāri would go get his sword, and the Muslim man would be laying down waiting to get beheaded. It wouldn't dawn upon him to try to run away. Defeatist mentality.

Some today listening to this are going to say, *"Wow, that is a low point in the history of the Muslims."* But I say, what's going on today, as it pertains to the defeatist mentality, is much worse in that aspect. It's much worse than their defeatist mentality. Why? Because the Muslims back then developed that mentality because of the brutal behavior of the invader. It was combined with lack of optimism and it was combined with prolonged periods of genocides and massacres. That's how they attained that defeatist mentality.

Today, the defeatist mentality is not only due to the vicious enemy we face, as they did, but today the defeatist mentality is structurally taught to the Ummah in our Masājid by the bandits of the Da'wah. Shuyūkh today teach the Ummah how to be surrenderists and how to develop a defeatist mentality, especially the liberals and the Jews of the Qiblah. Isn't their most hated topic Jihād? And their most hated people to them is the Mujāhidīn? When they teaching Islām stripped of Jihād, they're in reality teaching their audience how to lay down on their stomachs in surrenderous mode waiting for the enemy to do to them as they please. When the Jews of the Qiblah and Murji'ah rejects say you need the permission of the traitor ruler, whether it's Abu Māzen or the traitors in UAE or in Bilād Al-Haramayn, when they say you need their permission to defend yourself,

they're in reality teaching the Ummah to be submissive, surrenderous slaves to the enemy. The psychological defeat in the minds of those today saying #AbandonBiden, is worse than the psychological defeat of those who used to cry لا بالله لا تقتلني لا بالله لا تقتلني.

In the past, it was prolonged massacres and vicious enemies, with lack of inspiration and optimism, that resulted in a defeatist mentality. Today, the defeatist status is actually taught and aggressively promoted by those who claim to be Muslims. So which era is worse in this matter? And that's why Shaykh Nāsir Al-Fahd — Ash-Shaykh Al-'Allāmah Al-Mujāhid Nāsir Al-Fahd, فك الله بالعز أسره, — said, *"I studied history from the time of the Messenger ﷺ until today, and I don't know of any era where the Ulamā' were sellouts like they are today." Very* factual, *very* true. Ibn Al-Athīr said, a man from the Tatār would walk in an alley — a soldier — killing a hundred Muslims. Not one would raise a finger to attack him or tackle him or fight him or resist him or oppose him. The psychological defeat crept into the hearts of the Muslims and we want to cure that in the hearts of the Muslims today. Pessimism and lack of Yaqīn crippled them. They were psychologically crippled, they weren't able to carry swords or ride on horses. They were psychologically crippled, that the thought of resisting the enemy wouldn't cross their minds. This made it easy for the enemies. The enemy found open doors and stretched out necks awaiting to be beheaded.

The main point of all this is that when the dark era reached its darkest, when many thought it was The Judgment Day and it's all over, Allāh سبحانه وتعالى sends the Ummah those who remind them of their duties and those who take charge. Among them, as I said, is Sayfuddīn Qutuz. He tried to unite the Ummah, but you know among his biggest obstacles was the lack of 'Izzah and lack of Yaqīn in the hearts of the Ummah during his time. He wanted a small, tiny victory so that he can resuscitate optimism into the hearts of the Ummah, into the dead hearts of the Ummah back then. The army of the enemy back then was referred to like many of the armies today, "the undefeatable army". So the Muslims were terrified. Sayfuddīn Qutuz sends Baybārs to Gāza, may Allāh سبحانه وتعالى protect Gāza, and he sends with him a small portion of his army to trick and drag the

enemy into a battle while the major portion of the army was way back out of sight. That small unit was supposed to drag the enemy into a battle, and the enemy, of course, would be unprepared, thinking it's just a small group of people, and then the remaining Muslim army would come and rush them. It ended up that the small unit of Muslims defeated the small unit of the Tatār, and it was the initial victory that changed history by the will of Allāh. The small ground victory was desperately needed to uplift and raise the spirit and confidence of the Ummah psychologically. That's how important this topic is. That battle blew the defeatist mentality out of the minds of the Muslims and it led to the more famous battle of Ayn Jālūt, which was the beginning of end for the Tatār.

Muslims faced difficult times. Some were more difficult than what we're going through, but a Muslim must not be defeated in the face of the challenges he faces, no matter how mighty they are. A believer is not crushed by problems despite their ferocity. A Muslim cannot be defeated by hardships even if they tackle him from every direction and every angle. Yes, we're speaking on matters at the level of the Ummah, but the same applies to personal problems as well. Muslims can't be defeated by hardships no matter what they are, even if they are personal hardships like divorces, financial problems, delayed marriages, prisons, death, and so on.

So after they wanted to practically give condolence to the Ummah, it's as if the Ummah rose from the dead stronger than ever by the will of Allāh سبحانه وتعالى. Allāh سبحانه وتعالى tests to relieve. Allāh سبحانه وتعالى relieves the believers and Allāh سبحانه وتعالى will soothe the hearts of the believers by avenging the enemy with conquests and victories. Victories that delight the hearts and render the dark days as mere ink on paper, forgotten in the pages of history.

وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِين

and satisfy the breasts [i.e., desires] of a believing people.[5]

[5] [9:14]

The crusaders entered the Muslim lands carrying their crosses and swords. They killed the Muslims under their crosses. They occupied the holy lands, the same lands that are occupied by the Zionists today, and for a much longer time frame than the Zionists occupied the holy lands today. The story of what happened to them is a series, and their crimes and massacres is another series. What happened to them was no different than what happened to the Tatār and what will always happen to all the enemies of Islām and Muslims.

Islām is a rock every oppressor and Tāghūt will be crushed on by the will of Allāh. The Crusaders established a fort on every mountain and a garrison in every valley.

وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ

and they thought that their fortresses would protect them from Allāh…[6]

They thought their fortresses would defend them from Allāh سبحانه وتعالى, but it was only a matter of time until the Muslims gathered themselves and the shouts of Allāhu Akbar grew loud shaking the mountains. Lives of children, women, and men may be lost. Towns may be leveled, but we are an Ummah that quickly recovers. We gather the pieces. We quickly catch our breath. We wipe away our sorrows. We heal the wounds. And we set out from where we stopped from. Raising the pure banner of Tawheed, moving forward, regaining our lands and our dignity and our pride.

Muslims ended up fighting the Crusaders and killing nearly 30,000 of them and they captured approximately 30,000 more. There were so many Crusaders killed that those who saw the dead invaders thought no one was left alive, and there were so many prisoners taken, those who saw the prisoners thought no one was killed in the battle — so many killed and so many prisoners. A Muslim

[6] [59:2]

peasant was seen dragging 30 some slaves tied with a rope from his tent, and he's taking them to the market to sell one or some of them in exchange for a dog, in exchange for a herding dog. A Muslim peasant was now selling the occupier as a slave. Some were selling the slaves that once occupied them in exchange for a pair of shoes. What I'm saying is not a fantasy or a fairy story, it's actually documented in history — and the same will happen to all those who harm Muslims, the ones who imprison and kill us and our children and our families. When? When we fully turn to Allāh سبحانه وتعالى, the way Allāh سبحانه وتعالى wants, using the methods Allāh سبحانه وتعالى chose.

Democracy, alliance with the Rawāfidh, talk of nationalism, voting for Biden — or now, #AbandonBiden — all that is means for failure. It's a means for defeat and not for victory. When Muslims finally found the guided path, the Crusaders who killed them and raped their women were now sold in the slave markets. Their value was the value of a dog or a pair of shoes. Not only did Muslims emerge out of that period victorious, liberating Filastīn and the Muslim lands, but they kept pushing the enemy back and back out of Muslim lands, into their lands, and they kept pushing them further back, all the way down to Vienna within less than 350 years after they occupied our holy lands. The lesson is that our Ummah may reel under blows, but we remain standing. Our Ummah gets wounded but never slaughtered. Our Ummah may slumber but it doesn't go unconscious. We may get sick and weak, but the Ummah doesn't die. If the Ummah was to die, it would have died when the Messenger ﷺ was surrounded in the cave or when Surāqah رضي الله عنه was about to attack him or in Badr or in Al-Khandaq or when most apostated after the death of the Messenger ﷺ or during the Fitnah of Khalq Al-Qur'ān or when the Tatār and the Maghūl and the Crusaders and the Qarāmitah invaded Muslim lands. This Ummah needs youth who will resuscitate and bring back to life our noble past. Youth who understand how victory is attained, how it was attained in ‘Ayn Jālūt and in Hattīn and in other battles in our glorious past.

One of the biggest joys for couples in Dunyā is seeing the birth of their newborn.

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا

Wealth and children are [but] adornment of the worldly life. [7]

Allāh سبحانه وتعالى called children adornments of this life. How many fathers do you know of or heard of who have hearts harder than rocks, but they fall onto their knees in tears when they see their newborns? The feeling of a mother being handed her infant for the first time is something that you can't even express in words. But before that joy, there's extreme pain — the pain of labor. Our Ummah is in the stage of ٱلْمَخَاض. When Maryam عليها السلام was in the stage of ٱلْمَخَاض, the labor pains, she was in so much pain she said,

قَالَتْ يَـٰلَيْتَنِى مِتُّ قَبْلَ هَـٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا

She cried, "Alas! I wish I had died before this, and was a thing long forgotten!" [8]

It's actually similar to the statement Ibn al-Athīr said when he didn't want to write about the history of the Tatār. She said يَـٰلَيْتَنِى مِتُّ قَبْلَ هَـٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا, *"I wish I died before this pain and I wish I was long forgotten."* It was painful, but what was the result? The result, the outcome was one of the greatest Prophets of Islām. The Ummah is in labor pains, just like a pregnant woman. Labor contractions are painful, but soon we will rejoice with the birth of a new victory without a doubt. After pain there's relief. After you take that bitter medicine, you feel better. The Ummah today is going through difficult times, no doubt. But it's not the most difficult time this Ummah went through. We're an Ummah that went through a lot. We went through a lot of victories and defeats. In every difficult situation, when we turned to Allāh سبحانه وتعالى and chose the means Allāh سبحانه وتعالى told us to choose, the outcome was consistently victory from Allāh.

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِين

[7] [18:46]
[8] [19:23]

and incumbent upon Us was support of the believers.[9]

Allāh سبحانه وتعالى made it incumbent upon Himself to grant victory and help. He made it incumbent upon Himself. No one can make it incumbent upon Allāh. He made it incumbent upon Himself to grant victory to the believers. There's many similar verses and promises that cheer the heart and energize the soul and the body. Verses and Ahādīth full of promises that rejuvenate Yaqīn and Thiqah in Allāh سبحانه وتعالى . In times of distress and crisis, Allāh سبحانه وتعالى wants to uplift the spirit and confidence of the Ummah.

وَلَا تَهِنُواْ فِى ٱبْتِغَآءِ ٱلْقَوْمِ

And do not weaken in pursuit of the enemy…[10]

Don't despair, don't despair. Don't be feeble, don't relent, don't weaken against your enemy. This is in times of difficulties.

إِن تَكُونُواْ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ

If you should be suffering - so are they suffering as you are suffering…[11]

If you're suffering hardships, they're suffering as well. One of the ways to deal with this calamity is to know that the enemies are suffering as well, even in the darkest of times. They're suffering and you should be optimistic about that. Allāh سبحانه وتعالى is saying, “You're suffering, but don't forget they're also suffering as well.” They suffer from stress and materialistic and psychological damage. They're physically and emotionally drained. They have their own studies on how troops return from some battles fighting Muslims with strange injuries and weird symptoms. They came home thinking they got away with massacring Muslims, only to find out they got these strange illnesses and weird symptoms. You can check up on these studies. They came home thinking they got away with massacring our children and men and women. But Allāh سبحانه وتعالى has plans. No

[9] [30:47]
[10] [4:104]
[11] Ibid.

one knows the soldiers of Allāh but Allāh سبحانه وتعالى. Allāh's سبحانه وتعالى torment reached them from ways they never expected. It was their own weapons. Their own studies showed their injuries and symptoms were not caused by the enemy, but rather by the effect of some of their own weapons. And they thought they came back safely after they massacred kids.

فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا

Allāh came upon them from where they had not expected…[12]

Their own weapons turned on them. They suffer losses of lives as we do. But with a big difference — ours are martyrs in Jannah, Inshā'Allāh, and theirs go to Jahannam, وَبِئْسَ الْمَصِير. That's why in the end of the verse Allāh سبحانه وتعالى says

وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُون

but you expect from Allāh that which they expect not.[13]

You expect reward in the life after and they have none of that. Their lack of faith is enough suffering for them. That's why they can't understand how Muslims are able to handle burying thousands of their kids with the utmost courage and determination while seeking ajr and Ihtisāb from Allāh سبحانه وتعالى.

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاس

If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people…[14]

That's similar to the previous verse that I just mentioned. Verses from Allāh that give hope, because Allāh سبحانه وتعالى doesn't want you to fall into the pits of despair and sadness. Despair in victory from Allāh سبحانه وتعالى causes physical, intellectual and Īmānic paralysis. Despair defeats one's purpose and resolution. It

[12] [59:2]
[13] [4:104]
[14] [3:140]

destroys one's willpower. Despair generates frustration and it leads to the failure of the Ummah. It destroys one's Thabāt and Istiqāmah. Look at one of the many promises of Allāh سبحانه وتعالى:

إِنَّ ٱلَّذِينَ كَفَرُواْ يُنفِقُونَ أَمۡوَٰلَهُمۡ لِيَصُدُّواْ عَن سَبِيلِ ٱللَّهِۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيۡهِمۡ حَسۡرَةٗ ثُمَّ يُغۡلَبُونَۗ وَٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ يُحۡشَرُونَ

Surely the disbelievers spend their wealth to hinder others from the Path of Allah. They will continue to spend to the point of regret. Then they will be defeated and the disbelievers will be driven into Hell…[15]

The disbelievers spend their wealth to hinder from the path of Allāh سبحانه وتعالى. They spend to bomb Muslims. 50 billion is the cost for the most recent genocide. 10,000 tons of military equipment is sent by the US to their Zionist brothers to conduct this genocide. Billions spent to promote the Zionist American Islām in an attempt to extinguish the light of Allāh سبحانه وتعالى. According to some Mufassirīn, this verse was revealed when the leaders of Quraysh paid mercenaries to fight against Rasūlullāh ﷺ.

إِنَّ ٱلَّذِينَ كَفَرُواْ يُنفِقُونَ أَمۡوَٰلَهُمۡ لِيَصُدُّواْ عَن سَبِيلِ ٱللَّهِ

Surely the disbelievers spend their wealth to hinder others from the Path of Allah.

They will spend it and they'll continue to spend it. That's the phase we're in.

ثُمَّ تَكُونُ عَلَيۡهِمۡ حَسۡرَةٗ

Then it will be for them a [source of] regret.

What they spend will be rendered anguish and regret for them in this Dunyā before the Ākhirah. A promise from Allāh سبحانه وتعالى . A promise that they'll regret what they did, in *this* Dunyā.

[15] [8:36]

وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا

and who is more truthful than Allāh in statement?[16]

How? Leave it to Allāh. That's not my business or your business. Their economic systems may collapse. They may suffer financially in one way or another. Plagues that Allāh سبحانه وتعالى hits them with. WAllāhi Billāhi TAllāhi, every penny they spend supporting the genocide or other genocides elsewhere throughout the Muslim world will be something they regret, in *this* Dunyā before the Ākhirah. We know it for a fact because Allāh سبحانه وتعالى promised it. We may doubt our own selves sometimes but we never doubt the promises of Allāh سبحانه وتعالى.

ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً

The final stage is ثُمَّ يُغْلَبُون — the stage we're waiting for, and it will come soon, inshā'Allāh. ثُمَّ يُغْلَبُون. They will be overcome and defeated. Anytime Muslims are facing an enemy who spends their resources to defeat and kill them, promise the enemy the promise of Allāh سبحانه وتعالى, that they will soon regret it and they will soon after that be defeated. ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُون That's in this Dunyā. How do we know that's in the Dunyā? Because the continuation of the verse says what they're going to get in the Ākhirah. The continuation talks about the more severe punishment in the Ākhirah,

وَٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ يُحْشَرُون

and the disbelievers will be driven into Hell,[17]

And then after all that — after they regret it, and after they are defeated — then in the Ākhirah, وَٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ يُحْشَرُون, their destiny is that they will be gathered unto Hell. This verse is among many verses that give the spirit of hope to

[16] [4:122]
[17] [8:36]

the believers from the time of the Prophet ﷺ till The Judgment Day. Every time they think they can eradicate Muslims, Muslims jump back stronger. As difficult as the hardships are, they come with some benefits, and they teach lessons years and years of Da'wah couldn't teach. They wake up the Muslims and they bring them closer to Allāh سبحانه وتعالى . They unify them. They make them stronger in their Dīn. And they teach the Ummah that Tawheed and Jihād are the only way out. They expose the Munafiqīn, the liberals, and the Jews of the Qiblah, who have fooled the Ummah for so long. Allāh سبحانه وتعالى describes the transgression of our enemy as a simple brief enjoyment. مَتَـٰعٌ قَلِيل

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ فِى ٱلْبِلَـٰدِ مَتَـٰعٌ قَلِيل

Be not deceived by the [uninhibited] movement of the disbelievers throughout the land. [It is but] a small enjoyment;

A short period of time.

ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَاد

then their [final] refuge is Hell, and wretched is the resting place.[18]

And like that,

إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا فَمَهِّلِ ٱلْكَـٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا

Indeed, they are planning a plan, but I am planning a plan. So allow time for the disbelievers. Leave them awhile.[19]

It's only a short term before they're doomed and destroyed. Yes, Allāh سبحانه وتعالى promised victory and it will happen without a doubt. Allāh سبحانه وتعالى promised Tamkīn and establishment, and it will happen. The Sunnah of Allāh سبحانه وتعالى always prevails. The punishment of the oppressor is imminent. The

[18] [3:196-197]
[19] [86: 15-17]

timing is not up to me and you. It's up to Allāh سبحانه وتعالى. When we better ourselves, and Allāh سبحانه وتعالى deems us worthy of victory, after we take the right approach to victory, then we will see the inevitable results.

وَٱلْعَـٰقِبَةُ لِلْمُتَّقِين

And the [best] outcome is for the righteous.[20]

إِنَّ ٱلْعَـٰقِبَةَ لِلْمُتَّقِين

Indeed, the [best] outcome is for the righteous.[21]

Reiterated three times in the Qur'ān — the Ultimate Outcome, the Blessed, Victorious End, **belongs to the Muttaqīn**.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم

[20] [28:83]
[21] [11:49]